

TRVETH TRIUMPHANT,

OR

The late conversion of a learned
Doctor of Sorbon,

D. FRANCIS CVPIF,
DOCTOR OF DIVINITIE;

From *Poperie*, to the profession of the
TRUE RELIGION.

With the degradation of the fore-named Doctor,
for the cause fore-sayd, by the Facultie of
Divinitie at Paris, in Iulie last, 1637.

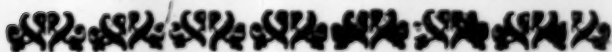
And the sayd D. FRANCIS his Answer to the
*Decree thereof, most learnedlie and
succinctlie set downe.*

Faythfullie translated into ENGLISH, out
of the *Latine print Copie,*

By WILLIAM GUILD, D. D. *Minister at ABER-*
DENE, and Chaplaine to his Majestie.

I. ESDRAS, 4. 41.
Truth is great, and strongest.

Printed in Aberdene, By E. Raban, 1637.





 To the truelie Noble, Right Ho-
 nourable, & Religious Ladie,
 DAME IEANE KEITH,
 LADIE PETSLIGOE.

MADAME,



Ong agoe hath Babylon,
 that Great Citie, come in re-
 memberance before GOD, and
 since that fyft Angell powred out his
 viall vpon the seat of the Beast, his
 kingdome hath lost its former lustre by farre; which
 it had before; which maketh them to gnaw their
 tongues for sorrow: And those waters, whereon the
 Whore (which their owne Iesuit Ribera expoundeth
 to bee the Citie of Rome) doeth sit, and which the
 Apostle interpreteth to be Peoples, and Multitudes,
 and Nations, and Tongues, subject vnto her, (blef-
 sed bee GOD) they are dried vp greatlie, and runne
 now in a farre narrower Channell, than they were wont
 of olde, when, lyke Nilus, they did over-flow their
 Bankes: Which thing hath come to passe, to GOD'S
 Glorie, and His Seruantes joye; because the Sunne of
 that bright Light of the Gospell, which was darkened,

Revel. 16. 19

verse, 10

Revel. 16. 12.

Revel. 17. 15.

Revel. 2. 9.

for a tyme, by the smoake that came forth of the bottomlesse Pit, hath dissipated those foggie mistes of Error, and shyned, now, a long tyme, most brightlie, to all such who willfullie doe not close their eyes at mid-day. So that GOD'S People, which were in Babell, beeing fore-warned, to come out of her, haue obeyed accordinglie, and doe obey daylie.

Amongst whom, it hath pleased the LORD, verie latelie, even in this present yeare of GOD 1637, by that Eye-salue spoken of in the Word, to open the eyes of a most learned Doctor of Sorbon, FRANCIS CUPIF; that, as Abraham left Ur, and Paull his Pharisaisme, so hee hath left that Idolatrous Profession of Poperie, and Traditions of men; that hee might be a member of the true Church of Christ, and here-after follow onlie the wayce of that Great Shepherd; Choo-sing rather, with Moses, to suffer affliction with the people of GOD, than to enioye the pleasures of sinne for a season; and, esteeming the reproach of CHRIST greater riches, than the treasures of Egypt, or anie thing that can bee had in the tents of Iniquitie. Of whose conversion to the Trueth, his olde Associates, with the Sorcerers of Egypt, may iustlie acknowledge, that this is the finger of GOD: and wee may truelie affirme with the Psal-mist of this worke of Mercy, that this is the LORDS doing; and, it is marvelous in our eyes.

As the malicious Pharisees then spake of those who believed in CHRIST, saying, Haue anie of the Rulers, or of the Pharisees, believed on Him, but this people, who knoweth not the Law? So let not the Romanists in lyke manner now saye, Did ever anie

anic of our learned Doctors convert, or turne Protestantes? For loe, heere one, who hath done so, brought up at the feet of Gamaliell, and honoured with the highest Title which that Facultie, or anie famous Universitie, could conferre upon him, in testimonie, and acknowledgement of his worth & literature. The contrarie whereof (amongst other their unjust Aspersions) they doe not, nor dare impute unto him: and the prooffe whereof, in his modest and shorfe Replie, hee doeth expresse sufficientlie.

Acs 22.

Accept, then, (Noble and Religious Ladie) these small payns, which I haue taken, in translating this ensuing Pamphlet: that so, the more generall notice may be given to all, of the powerfull Grace of GOD, ruling in the midst of His enemies, and where Satan hath his throne; in pulling this Man, as a brand, out of the fire; and making him, with the Apostle, an elect Vessell, to beare His Name before His People: whereby all zealous Professors may rejoyce, as the believing Christians did, when they heard, that hee who made harocke of the Church, was then preaching the Gospell; and, all such who professe the Trueth, may bee confirmed in the Fayth; and beseech GOD, more and more to adde daylie to His Church; To the Glorie of His Grace, the joye of His Sayncts, the confusion of His foes, and salvation of Soules, in Iesus Christ, our Lord; in whom I am ever

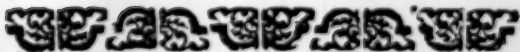
Psal. 110. 2

Revel. 2. 13

Acs 9. 15

Your Ladyships, in all humble duetic,

WILLIAM GUILD.

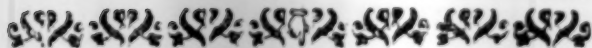




Reverendo Ecclesiastæ
D. D.
WILHELMO GVILDO,
S.S. THEOLOGIÆ DOCTORI,
& ECCLESIASTÆ ABREDONENSI
VIGILANTISSIMO,
Hujus Palinodiæ interpreti.

CUM CHRISTVS superûm repetisset limina, missa
Calica linguarum dona fuere polo.
Gentibus ut cunctis notescat semita vita,
Et tenebris pulsus regnet ubiq; DEVS.
Hinc quod apud Gallos gestum, jamjamq; BRITAN-
Tu Patrio referas suaviloquoq; stylo. [NIS,
Perge Vir Illustris, sed (quod facis) usq; Prophetas
Hos lauda, mediam qui tenuere viam.

D. W.



The Decree of the Sacred Facul-
tie of *Theologie*, at *Paris* :

Agaynst *FRANCIS CUPIF*, of *ANIOU*,
promoted, a-before, to the Degree of Doctor,
and now a Desertor of the true Fayth.

*According to the Copie imprinted at Paris, by
Antonie Vitray, Printer to the King
and Clergie of FRANCE, 1637.*

IVstlie, and deservedlie,
doeth the Apostle number
Heresies amongst sinnes of the
flesh; to wit, into which, by the
secret judgement of *GOD*, wee see
those to runne head-longes, who eyther thorowe
the vanitie & confidence of their owne free-will,
being puffed vp, or walking according to the flesh,
neyther suffer themselves to bee led by the Spirit
of *GOD*, nor to bee helde by anie certayne rule;
but savour onlie that whereof the carnall man
doeth smell. The example whereof, (to be de-
plored from our verie inward bowels, and to the
great scandall of all the Godlie, and the applause
of the enemies of the Crosse of *CHRIST*) one
FRANCIS CUPIF, borne in *ANIOU*, latelie hath
given,

Cupif

given, by an vnhappy chance; sometyne receaued into the bosome of the Sacred Facultie of Diuinitie; and, at last, promoted to be one of the number of the Doctours thereof. Who, thereafter, beeing forgetfull of that Law receaved from his excellent Mother, which should haue added to his head, fauour both with *GOD* and Man; in lyke manner, hee beeing forgetfull of the Oath so oftentimes by him reiterate, whereby, both these who are to be promoted thorow euerie degree, as also these who are newlie made Doctours, according to the custome and institution of that Order, vse to binde themselues; yet miserablie contrarie therevnto hee fallen into that *perverse sect of Calvinists*; which amongst other Sectes, in expresse words, he had formerlie condemned: whereby he hath acquired, vnto himselfe, destruction from *GOD*, disgrace amongst men, and a curse from both; being made a foolish sonne, and the grieve of his Mother; while as by a perfidious prevarication (abjuring the true doctrine of the *Catholicke, Apostolicke, and Romane Church*) hee hath openlie, and avowedlie, fled to the societie of *Heretickes*, and hath given vp his name to impietie and lies.

But what is the cause of his being so bent vnto so great and headlongs a destruction? But the inbred pryde of his mynd, and his vnbridled lust, wherewith he was ever seene by them who knew him best, to be inflamed, with an vndaunted burning: whence being blinded, and according to his lustes, beeing still kindeled, having shaken off the sweet yoke of Christ, hee hath become the bond-slaue of

slave of *Heresie*; which of all sinnes, is the verie accomplishment.

Seeing, therefore, (as Christian Emperours doe speak) that, that which is done agaynst divine Religion, is an injurie done vnto all; by farre greater right, then, hath that sacred Facultie esteemed that contumelie done by a degenerated sonne agaynst Christ, and the fayth of Christ, to be done agaynst her; and, that so it belongeth vnto her, according to the grievous & great haynousnes of the cryme, by her censures, to chastise the same, & by a publick detestation, to remoue the same from her. Altho it is not to bee feared, that these bastard plants will root deeplie, or haue anie stable fastening.

Woe vnto thee, then, who hath proven a deserting sonne, and back-slyder, that thou should *take counsell, but not of me*, and thou should *begin a web, but not by my spirit*; that so thou may joyne sinne vnto sinne; who walks so, that thou may goe down into *Egypt*, to the synagogue of satan, and *did not aske counsell at my mouth*, nor was mindfull of my commandementes. *Thou hast cast away my discipline behind thee*, hoping for help in the strêngth of *Calvin*, and his followers, and placing thy confidence in the shadow of *Egypt*, that is, in the conventicle of *Hereticks*: but that imaginarie strength shalbe vnto thee to thy confusion; and thy confidence in that shadow which thou followest after, (having disdayned the bodie of the orthodox Church) shall bee vnto thee, to thy ignominie, and shame.

WHEREFORE, The sacred Facultie of Theologie, at *Paris*, according to the appoyntmēt of the Apostle, by cōmon consent, hath condemned the

C

forena-

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fore-named *Francis Cupis*, as a wicked, perjured, sacrilegious *Apostate*, and *Heretick*, & consequently (by his own judgement against himselfe) condemned, & for ever hath blotted him out of our number, degraded him of all degree, honour, or Title, which ever hee had amongst vs; and decreed, by a publik Programe, or intimation, a curse to be denounced agaynst him. Done at *Sorbon*, in their solemne meeting, the first day of *Iulie*, and confirmed the fourteenth day therof, in the yeare of our LORD 1637.

*By the cōmand of the D. D. Deane & Masters of the
foresaid sacred Facultie of Theologie, at Paris.*

PH. BOVVOT.

The Answer of the said *Francis Cupis*:

OR,

*A necessarie Glosse vpon the Decree of the Facultie of
Theologie, at Paris, made agaynst Francis Cu-
pis, doct̃or of the same Facultie.*

To the Venerable Magister nosters, Collegues
in the Colledge of *Sorbon*, Health.

Venerable Masters, here doth return unto you, your Decree against *Francis Cupis*, sometye a Doct̃or of your Order, but now a Disciple and Professor of the Trueth. But it returns not without an enlargement. All your speeches are saythfullie exprest. But such a Magisteriall Text should not long remayn without a condign Glosse: therfore there is one found out, who hath layd all in broad band, and

That care which so into your Breasts doeth boyle,
Discovered hath, Trueth giving you the soyle.

He hath also laid back in your lap, in part, what was due to the iniquitie of your Decree; yet, in som things, as yet, he hath spared you; lest that your spleen stirred up again, were hurtfull to your health; which he would not wish: but he only essayeth, (except ye be incurable) that it may repent you of the calumnies that ye cast forth vpon the innocent Churches. And, at last, being better taught, imitating your somtyme fellow-doctor, ye may giue glory to God, and joyn e hands with the Truth; against which ye haue denounced warre. Fare-well, and doe this.

The Gloffe vpon the Decree it selfe.

VNto this Decree doeth Doctor CURTIS oppone, the Decree of the most holie and blessed Trinitie, whereby, as he consideth in the Lord, from all eternitie hee was chosen by God, in his owne time to embrace his true and vncorrupted sayth.

1 Hee rendereth thanks vnto the mistres facultie, which by this her Decree would haue it knowne to all men, that hee vsurped not fallie the title of a *Parisian* Doctor, whereof perhaps some did doubt (even of these amongst whom hee did professe) that the title and ground of that stile did displease himselfe, after that hee counted all these things lesse for the excellencie of the knowledge of *Iesus Christ* his Lord, for whom he hath suffered the lesse of all these things, and doeth count them but dung, that hee may gaze Christ, and may be found of him, not having his owne righteousness which is of the law, but that which is thorow the faith of Christ, that is, the righteousness which is of GOD by sayth.

Phil. 3. 8. 9

3 Whereas yee call him, the deserter of the true sayth. Indeede hee acknowledgeth himselfe to bee the deserter of your faith, because it cannot subsist with the foundation of the Prophets and Apostles, whose faith if it bee not true, then hee shall be thought to bee the deserter of the true faith, who now acknowledgeth all other faith but that of theirs, (even the Romish faith it selfe) to bee onlie perfidie, or a false faith.

Non verum,
sed vestrum.

4 Whereas ye object his being putt vp by the Vanitie and confidence of his owne free will, it is answered, that they follow the vanitie of their owne freewill, who attributeth their salvation to their freewill, and ascribeth therevnto the whole efficacie of diuine grace: which thing lest hee should doe, hee would depende whollie vpon the good will of God, and the powerfull motion or infusion of his grace, so whose will of saying, no mans will (sayeth Augustine) is able to resist.

Aug. de cor.
rep. & gra.
cap. 14

7 As for *walking according to the flesh*, they doe walke according to the flesh, to whom flesh and blood hath revealed their doctrines and rites, *whose feare towards GOD* (as sayeth the Prophet) *is taught by the precepts of men*, but Doctor CURIF knoweth that hee consulted not with flesh and blood therein, which if hee had done, hee had remained as yet in the bosome of the Romane Church.

Isai 29. 13

Gal. 1. 16

Chrysost.

Hom. 13. in

2. ad Corinth

Iren. lib. 4.

cap. 69.

6 Hee also knoweth that the holie Scripture (as sayeth Chrysostome) is the *most exact ballence, canon and rule of all*, and (as Irenaeus speaketh) the *inflexible rule of truth*, and by this rule hee knoweth hee is bound to holde, and therevnto whollie doeth submit himselfe.

Matth. 15

12. 14

7 As for his *Scandalizing of all the godlie*, there is a scandall which is given, and another which is taken. If the Pharisees were scandalized having heard Christs speech, *they are to bee let alone, because they are blind themselves, and leaders of the blinde*, and this Doctor CURIF hath done hitherto, beeing obedient vnto Christ therein.

Phil. 3. 18. 19

8 Such also as are truelie the *enemies of the Crosse of Christ*, (according to the Apostle) are these *whose god is their bellie, and whose glorie is their shame, caring for earthlie things*. And who these bee, the thing it selfe speaketh: for surelie that cannot bee ascribed to him, who, that hee might follow Christ, hath denied himselfe, and hath cast away from him the Revenewes of these Benefices which hee enjoyed, that hee might giue vp his name to Him, who *when Hee was rich, became poore for our sake that by His povertie wee might be enriched*: and who choosed rather to bee *an abject in the house of GOD*, than to dwell in the tabernacles of sinners.

2. Cor. 8. 9

Psal. 83

Hebr. 11. 36

9 Whereas it is called, *an unhappie chance, or lot*, that hee was receaved into the bosome of that sacred Facultie, and at last promoted to bee one of the Doctors therein; Surelie, it had truelie beene an unhappie lot or chance to him, except by the grace of GOD hee had departed from them, who *in the Apostolicall businesse have neither part nor lot*: that so hee might giue thanks to GOD the Father, who made him fit for the participation of the lot of the *Saynts in light*.

Acts 8. 21

Coloss. 1. 13

10 If by that excellent Mother yee vnderstand eyther the Romane Church, or your Sorbon Schoole, it was his ducie to reject those lawes wherewith (agaynst Gods word) hee was intrapped; and according to the Prophets commandement, *Contende with his mother, that she is not the wife of God, nor that God is her husband, til hee remove away her whoredomes from before his sight, and her adulteries from the midst of her breasts*. And if by his excellent Mother, yee vnderstand her, that is his mother according to the flesh, hee knoweth that

Hosea 2. 2

Deuter. 32. 9

that they were prayſed in the cauſe of God, who ſayde of their Fa-
ther and of their mother, *I haue no regard to them*, and who did not
know their brethren: hee did know alſo that *Aſa*, king of *Iudab*, was
prayſed, who removed his mother *Maacha*, that ſhe ſhould not bee
chiefe in the worſhip of *Priapus*, and in the groue which ſhee had
conſecrated, and who overthrew her caue, or lurking place, as the
vulgar edition hath it (3 King 15. 13) or as *Arian Montanus* transla-
teth it out of the *Hebrew*. Hee removed her, from that houſe that
ſhee had made that terrible thing, that is, the Idole (1 King 15. 13)
according to the *Hebrew*. Neyther was he ignorant of that ſpeech
of our LORD, *Hee that loveth father or mother better nor mee, hee is*
not worſhipie of mee.

Matt. 10. 27.

11 Neyther is Doctour CURTIS vnmindfull of that Oath, in the
words whereof yee made him to ſweare, and whereof now hee
heartilie repenteth, and beſeecheth GOD, that Hee call not the
ſame to His remembrance; which hee not onlie hopeth for, but
truſteth aſſuredlie in the LORD, that it will not bee imputed to
him; becauſe (as the Apoſtle ſayeth) *hee did it ignorantlie*. Alſo,
hee hath read in your owne decretalls, *in theſe promiſes that are evil,*
breake thy ſayth; and in vowing that which is filthy, change thy decre,
and that which thou haſt vnauſedlie vowed, doe not performe; for it is
an vngodlie promiſe which is kept by committing of ſinne. Out of *Iſrael*,
as alſo out of *Seda*, if it hath befallen vs, perhaps, to haue ſworne aui-
ching raſhlie which being obſerved, tendeth to ſome evil lunde, wee are to
know, that by a more wholeſome counſell ſheelee wee may change the ſame.
And agayne; The euill (ſayeth hee) which by an Oath one hath bound
himſelfe to performe, let him not doe it at all. For it is great wiſedome,
for a man to retreat that which hee hath ſpoken wickedlie, (as
Augustine holdeth the opinion) Let the Doctours of *Sorbon* reade
this, in their owne *Gratian. Cauſa. 22. q. 4.*

1. Tim. 1. 13.

12 As for his condemning the ſect of the *Calviniſts*, hee did indeede
condemne before, that which yee call *that peruerſe ſect of the Calviniſts*;
at what tyme he conuerſed amongſt you, who lyke brute beaſts,
deſtitute of reaſon, and carried by the force of nature, ſpeaketh euill of theſe
thinges (ſayeth the Apoſtle) which they vnderſtand not, but ſince that
tyme hee doeth now acknowledge true Chriſtianitie to bee with
them; who, altho they follow none other except Chriſt as their
guyde, nor were they baptized in the name of *Caluin*; yet they are
deſamed by the reproachfull name, of the *peruerſe ſect of Calviniſts*,
heerein then he greatlie rejoyceth, that according to that way, which
yee call a ſect, hee ſerueſh the God of his fathers, beleeving all thinges
which are written in the law and the prophets. And vnto theſe hee ad-
deth, that hee believeth all thinges which were committed to the
Church in writ, by the *Avangelists*, and Apoſtles of Chriſt.

1. Peter 2. 12.

John 10. 4.

1. Cor. 1. 13.

Act 14. 14.

D

13 As for

Cont. F.

Heb. 13. 13.

13 As for that *disgrace amongst men*, which hee hath drawne vpon himselfe, hee counteth that his honour, and *willinglie death* beare the reproach of Christ: neyther refuseth hee with *S. Paul* the Apostle, to professe His Name amongst those, *who being defamed, doe pray; being made the filth of the world, and the off-scourings of all things, given to this day.*

Psal. 109. 28.

14 Your *cursing* hee feareth not, who turneth himselfe vnto God, saying with *David*, *Let them curse, but blesse thou: And they who haue risen vp against mee, let them bee ashamed; but let thy servants rejoyce.* Hither are all your speeches to be referred, which ye say of a *foolish soune*, of *perfidious prevarication*, of his *beeing vpon the hereticall syde*; and which vnjustlie yee mutter foorth, of *wickednesse and lies*, which ye impute to him. And as for the *Romane Church*, he acknowledgeth the same to bee neyther *Catholicke*, nor *Apostolicke*, but a particular *Apostatike* and disorderlie church. With which *Epius* your owne *Genebrard* hath adorned manie of your *Romane* bishops before in his *Chronologie*, lib. 4. ad ann. 901.

15 And if anie *imbred pryde*, (as yee say) or *vnbridled lust*, had made him bent vnto anie such headlong destruction, then he ought to haue remayned still amongst your selues, who rejoyce in the *prowd titles*, to bee called, *Magister noster*, and despyle all others in comparisn of your selues. Neyther surelie was it needfull to a Doctor of *Sorbon*, and a parson, to renounce your societie, that hee might satisfie his lust, seeing yee account the whoredomes of the Clergie, but amongst light offences. For hee had read in the *glosse* of your *Decrerall*, (on the canon *latur. caus. 2 quest. 7*) that *simple fornication* is no cause worthis of *deposition*: he had read an other *glosse* (on the canon, *Maximianus dist. 81*) saying, *Commouise it is said, that for simple fornication one ought not to bee deposed, because there are verie few to bee found that are free of that vice.* Seeing then that such indulgence of that good mother the church of *Rome* was not vnknowne vnto him, wherefore should hee haue left her, if hee would haue walked according to his lusts? Lykewyse hee had read another *glosse* (*Extra. de digam. cap. 6. quia circa*) saying, *Note, that hee who hath more concubins than one, incurreth not irregularitie. Note also a marvelous thing, that it is dispensed with him who sinneth, but it is not dispensed with him who sinneth not. Note also a marvelous thing, that beere lecherie hath more priuiledge nor chastitie* (sayeth the *glosse*) Doctor *Curi* also knew by the witnessing of *Essens* the great ornament sometymes of your Colledge, that there were Bishops who suffered their Priests not onlie to cohabit with Concubins, Lemmings, and Whores, and to beget children, receaving from them therefore, a certaine yealie due tie; but also they exacted that due tie from them who were continent, saying, *Let them haue them of slavery please.*

Essensius in
epist. ad Tit.
cap. 1. p. 67.

please. He then who was so well informed concerning these things with you, why should hee elsewhere sought the opportunitie of satisfying his lust, chiefelie where they who are given to lust, are not suffered unpunished with a most sharpe censure.

16 As to your *woe* which yee pronounce against him, hee opponeth to you that which was pronounced against your predeceffors; *Woe bee vnto you, Scribes and Pharisees, hypocrites, because yee close the kingdome of heaven against men, and neither enter yee in your selues, nor suffer yee others to enter in.* Reade what followeth (Math. 23. 13) &c. & thinke that these things now adayes are spoken vnto your selues,

17 As for going downe to *Egypt*, &c. They goe downe to *Egypt*, and to the Synagogue of Satan, and enquire not at the mouth of the Lord, who haue not left the filthie gods of *Egypt*, which defyle (as speaketh the Prophet) who say that they are *Jewes*, and are not; that is, as yee expone it your selues, who are *Jewes* onlie in name. Even as yee are Catholickes and Apostolickes onlie in name, but indeede yee are not, because yee are not so in the hid man of the heart, being so addicted to the doctrines and commandments of men (Gods word being postponed) that neglecting the holie Scriptures (I vse the wordes of Cornelius Mus, Bishop of Bitonto) that which is in request and vse amongst you, is a thornie and troublesome, (I wot not what) sort of Theologie, of instances, relations, quiddities, formalities. Also, all these are handled in Syllogismes made up by arte, or humane subtilties onlie: which truelie by that same authoritie may be refuted by which they are revealed (sayeth hee) *A man whole age also is spent in mens decretals, which foster a perpetuall stryfe: and he is thought a sublime or deepwitted diuine, who can devise the great and monstrous, for defence of his traditions.* This is also a part of his *vainglorie and ostentation*, not to be vnderstood. &c. And all men doe swear vnto the wordes of their masters, whence there is six hundred sects, Thomists, Scotists, Occamists, Barconists, Albertists, &c. O great wickednes. (sayeth hee) may well not then if your sometime Doctor Cypri hath preferred the simple schoole of Christ vnto all these sects that are amongst you, by your owne bishops confession.

18 As for for anie helpe he hopeth for in the strength of *Catrim*, God forbid he should doe so, but (as the Psalmist sayeth) *his helpe is from the Lord, who made heauen and earth.* God hath giuen to him according to the riches of his glorie, to be magnificall strengthened by his Spirit (as the Apostle speaketh) in the inner man; and now he giueth thanks to Him who hath strengthened him, that is, vnto Christ Iesus our Lord. This is not the shadow of *Egypt*, nor an imaginarie strength, but it is that power (as S. Paul calleth it) whereby the *Saints* are strengthened with all might according to his glorious power, vnto all patience and long suffering, with ioyfulness. By that strength imitating the Apostles, after

Ezek. 10. 18.

Revel. 3. 9.

In epist. ad
Rom. cap. 6.
pag. 279.

Psal. 121. 2.

Ephef. 3. 16

1. Tim. 3. 12

Colof. 1. 11

that he hath seene the excrement of your wrath & indignation, he accepteth the furious decree of your Councell; *rejoycing, that hee is found worthy to suffer reproach for the Name of IESVS.*

Actes 5. 41.

Revel. 21. 27.

Revel. 10. 15

Caus. 11. q. 10
c. quid ob est.
ex Augustino.

1. Tim. 1. 6. 7.

Iohn 16. 2.

Caus. 11. q. 10
can. Temera-
rium can. et si;

19 In that yee haue blotted him out of your number, he counteth nothing thereof, so that hee bee written in the Lambs booke of lyfe. Surelie they are not excluded out of the kingdome of heaven, who are not written in the Sorbon booke, but hee who is not found written in the booke of lyfe, he shalbe cast into that lake of fire: and that booke is not kept in the register of Sorbon. *What hurt, then, is it to a man, that the humane ignorance of the Sorbonists will not haue his name rehearsed in that booke of theirs, if an euill conscience blot him out of the booke of the liuing?* If ye therefore degrade him of all degree, honour, and title, he had with you, yet hee will still remaine learned as before, if hee be such as sometimes he was judged by you to bee: and more willinglie will hee now sit amongst the Disciples of the Trueth, than in the Chairs of such Doctors, who (as the Apostle speaketh) *haue turned aside to vaine jangling, desiring to be teachers of the law, vnderstanding neither what they say, nor whereof they affirme.*

20 As for your cursing of him, he prayeth to God, that it fall not backe vpon your owne heads; & giueth thanks to Christ his Lord, that he hath bestowed vpon him that honour, that yee should cast him forth of your synagogue, according to that of the gospell: *And they shall cast you forth of their synagogues.* Christ receaved him to whom hee restored his sight, after that hee was cast forth by the *Towes*: therefore him in likemanner whom yee haue cast forth for that cause, that he acknowledged Christ to be the onlie mediatour betweene God and vs, and the onlie Saviour, him (I hope) he will account amongst his domestlicke seruants, who hath read in your owne Decretals; *A rash judgement of times nowise hurteth him who is rashlie Judged, but him who rashlie doeth judge, the rashnes it selfe of his judgement of necessitie must hurt,* as lykewyse a little after, (sayth another canon) *The earthlie Bench is one thing, and the Tribunall of Heauen another thing.* FRANCIS CVPIE hath receaved his sentence onlie from the lower judgement-seat, but from that which is aboue, if constantlie he goe on in the Trueth, & studie of pietie, (which hee hopeth God-willing to doe) at last hee shall receaue the crowne. AMEN.

The decrees of Sorbon, passe not over the Seyne, an olde proverbe, which sometimes the Iesuit Solerius objected to the schools of Sorbo, in his Apologetick Epistle, printed at Poytiers, anno 1611, p. 31.

REAR-REAR-REAR-REAR-REAR

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Cupif, F.